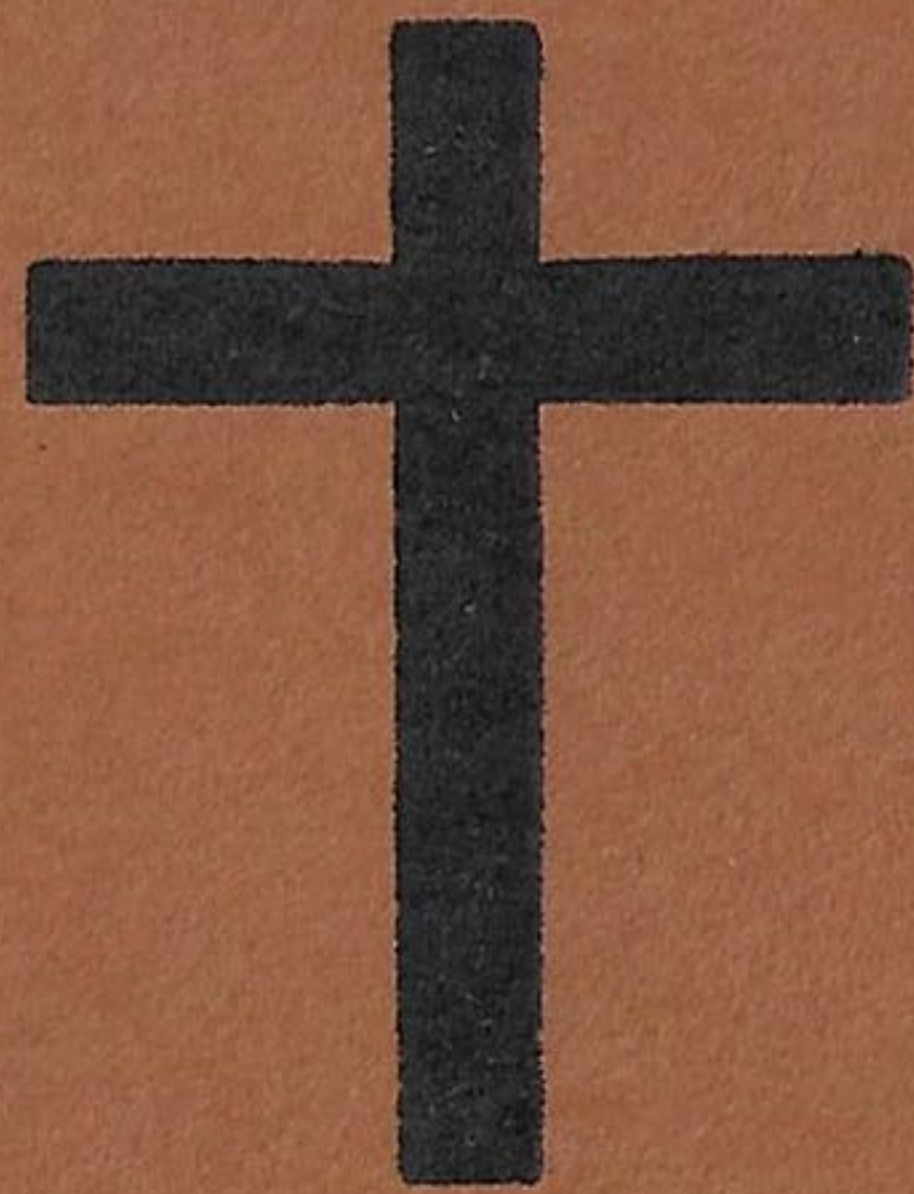


**Bindnagles
Evangelical Lutheran
Church**



Souvenir - 1957





Bindnagles Church



THE FIRST LUTHERANS

The first Lutherans coming to America were the Dutch Lutherans in New York and the Swedish Lutherans on the Delaware. The former came as early as 1643, and the latter only a few years afterwards. The Dutch settled near Albany, N. Y., and the Swedes built Fort Christina where Wilmington, Delaware, now stands. To the Swedes must be given credit for the first Lutheran Church in America, 1639-1643.

The German Lutherans put in their appearance in the early part of the 18th century, being drawn hither by the liberal terms offered settlers by William Penn who himself was a half-german. Already in 1707 an advance band settled in German Valley, N. J., soon thereafter another landed at New York and settled at Newburg, N. Y. Some of these later came to Pennsylvania by way of the Susquehanna river and the Swatara. But the main current of German immigration set out directly for Pennsylvania and landed at Philadelphia. Their coming dates from the year 1712. While some remained at the centre where their countrymen had first settled, others went where they hoped to find good returns for their labor. It is said that while the Scotch and Irish were pressing out toward the Cumberland Valley, the Germans went everywhere, and were even found in the outlying towns of Lancaster and York, and mainly from this source hailed the fathers of Bindnagles Church. They were an industrious and frugal people who pushed their way on to the frontier in search of homes and freedom, and settled at many places with the Scotch-Irish as their neighbors. This was no exception in the country about our Bindnagles Church.

THE EARLIEST HISTORY

Owing to the fact that these German emigrants left their homes behind but not their religion, we very soon find that it assumes a tangible form in this New World. While the Scotch-Irish who preceded them a few years may perhaps claim priority as to churches, the Germans were in no ways remiss as to their duty. Of course, there were also exceptions, for there were some to be found among them who harbored errors of many kinds. The grievous condition to which this would eventually lead, many foresaw, hence the more earnestly did they long for church and school. Apparently the large number of those who pushed away out from the centre were such as were imbued with a true and earnest spirit. Their God whom they knew in times past, they brought along to their new and untried homes. They had their Bibles, but no churches and no schools and no one to care for their souls. Who could help lamenting such a condition the more so when he thought of the rising generations! The great longing in their hearts was for true pastors and churches, and schools. They were not to be overcome but went to work looking hopefully forward to the future, and providentially saved from any great hardships of Indian invasion, they soon succeeded in realizing their desires.

The first altars of these German settlers were those erected in their own homes for their immediate family,—for family worship; but these family-altars became common altars, around which one or more families or as many as conveniently could, would gather. It is to such altars that we trace the beginning of Bindnagles Church. According to tradition it is affirmed that, not many years after their arrival, the Germans were accustomed to have regular services, whenever possible, in a house somewhere along the Quittapahilla. Where such a house was located is not known and to whom it belonged can at best only be supposed. But the existence of the oldest tankard, in the possession of Bindnagles congregation, makes it quite certain that the brethren along the great Swatara were having a regular place for religious services, where also the Lord's Supper was

administered as early as 1745. The records also make mention of pastoral acts as early as 1733, but these may have been performed for them at the Hill Church while they resided far away. Hence this does not help us any in determining the exact time when the brethren had regular services of their own. But we know that Bindnagles Church is the outgrowth of the Hill Church and the church near Jonestown, and inasmuch as both are some distance off, we may safely presume, that as soon as in any way possible, the brethren along the great Swatara would have services of their own. These first services, supposed to have been held in a house along the Quittapahilla, were usually conducted by the school-teacher, who would read a sermon to them out of a sermon book,—one such book yet to be seen at Bindnagles and another one with one of her members. However in those early days from 1733 on and even sooner they also enjoyed the services of a pastor occasionally and toward the middle of the century the labors of Pastor Stoevers became quite abundant in their midst. It may have been there that the idea of distinct and permanent organizations first struck root soon after 1733, the year in which the Hill Church was organized. We would here give the following quotation: "It is almost certain that Rev. John Casper Stoevers attended to the spiritual wants of the people at the Swatara, evidently now Bindnagles, to gather with all the territory northeast, including the Walmer's Church, extending to the foot of the Blue mountains north of Jonestown, during the period from 1733 to the middle of the century, preaching to them, baptizing their children, burying their dead, confirming their young people, administering communion, etc."

Served in this manner the Germans then known as the brethren along the great Swatara continued to serve their God faithfully and hopefully until He led them and strengthened them sufficiently to go forth and build Him a house.

THE FIRST ORGANIZATION

The church of these German-Lutherans was sufficiently close to their hearts to cause in them the desire to give it permanent existence. To make no provision for the constancy of the church would also have been foreign to the life and spirit of the pastor who served them. Among other things the Rev. J. C. Stoever zealously labored to organize people, wherever they might be gathered, into congregations. We will make no mistake in holding that Bindnagles congregation was organized under his direction and counsel. As to the year of its organization we have no definite information. We know of pastoral acts performed in 1733, 1736, 1739 and 1740, but there are no records that a congregation was then organized. Nor is there any record to help us to determine the exact year. Inasmuch as the first church dates from 1753 we may safely place the organization of Bindnagles Church somewhere in the decade previous. According to the opinion of the Rev. J. W. Earley about 1745. The oldest tankard marked 1745 would seem to indicate this, for unless they had some definite idea as to the future, they would hardly make any provision for communion vessels. The tankard was presented by Bindnagle, possibly at the time when the congregation was or had just been organized.

THE FIRST CHURCH

The first Bindnagles Church, as well as the present one, was built on land donated to the congregation by John (Hans) H. Bindnagle. Here we must insert some extracts of the deed: "On January 27, 1753 a piece of ground was made over and transferred by deed of gift to the Trustees of the Lutheran congregation for its use for church, school-house, and burial grounds. This indenture made the twenty-seventh day of January in the year . . . between John Bindnagle of the county . . .

and George Berger, Michael Bolz, William Hober and Christopher Suess, Trustees for the Lutheran congregation of the great Swatara . . . a certain tract of land now in his possession, included partly within the lines (here follows surveyor's description, taken however by steps only) containing about five acres and twenty perches. . . . for the use of the above Lutheran congregation as the greater part thereof from time to time at their several meetings shall agree, appoint, constitute and declare to be used, . . . during the term of it lasting and remaining a settled congregation of Lutherans. . . ."

As a token of respect and gratitude the church is henceforth known as Bindnagles Evangelical Lutheran Church.

When the first church was erected is not positively known. Dr. Egle's History of Dauphin and Lebanon Counties states that it is known to have been in existence in 1755. It was most probably erected before that time. Taking into account the fact that Bindnagles grant bears date 1753 and that the altar-covering is marked 1754, we would be quite safe in suggesting that the building was commenced and the corner-stone laid, if that was done at all,—it was sometimes omitted,—in 1753 and the church completed and consecrated in 1754.

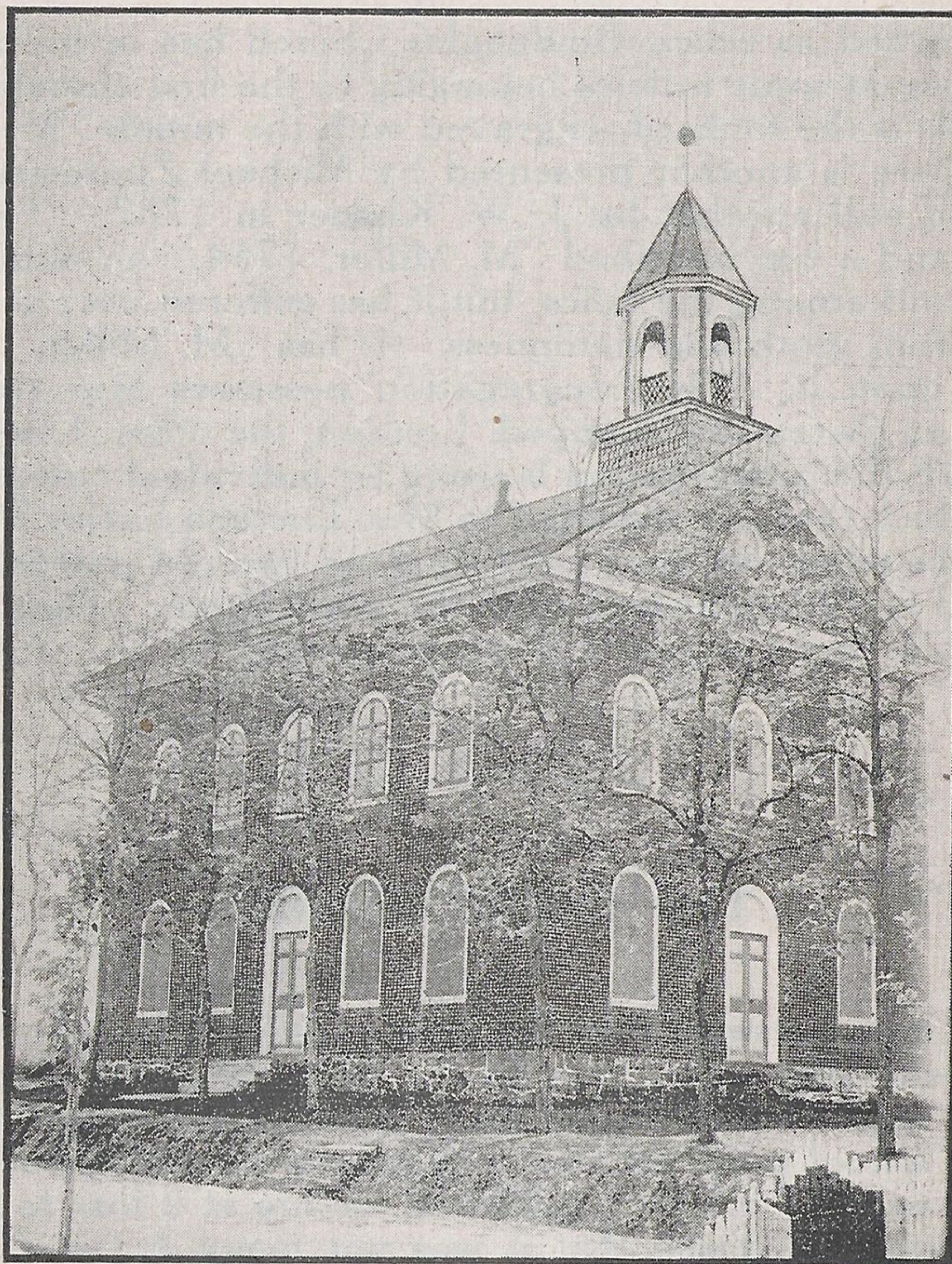
The location of the first church was somewhat to the north of the present church, probably 100 feet, close on to the bank of the Swatara. It was a log church, constructed in a substantial manner. It was without a balcony, but possibly some 18 to 20 feet in height, if we may judge by one of its windows, which is yet to be seen and is a part of the present church. (The window to the right of pulpit, second floor.) Tower, steeple and bell were unknown to it. We might suppose that it had been constructed with a top extension for a defense and protection against the Indians, but we have no evidence to this effect. However it is related that at times some of the brethren would go to church with their church-book (the Bible or sermon-book) under the arm and gun upon the shoulder, thus prepared for any possible emergency. The windows which were made up of two sashes were arched at the top and in the top-arch fitted with small panes of glass. The furnishings of the church were complete, though no doubt very simple. The pews undoubtedly were strongly made benches. The old altar-cloth of

a square shape points to the existence of a square altar. As to the pulpit we have very little information, but we should think that they had one and that it corresponded with the nature and design of the other furniture.

Regarded as relics, Bindnagles Church has in its possession at present some articles belonging to the first church. The oldest relic is the tankard, engraved with the initials "M. H. B. 1745," there is another presented by Michael Zimmerman in 1762, and still another by J. W. Kissner in 1762. There is also on hand a cup inscribed "M. Miller, 1754," an altar-cloth is also found among the relics, but it has suffered very much in its time from moth and dampness. It has "M. Miller, 1754" wrought upon it. The congregation possesses also two old communion plates, one stamped, London, the other, Lancaster. Since 1918 the congregation is using an individual communion set, for which they are indebted to Mrs. Lucretia Earley Prouty. Among the relics, we must not forget the two old gowns which were used in the old as well as in the new church. They are at present in a very poor state of preservation.

THE CHURCH-SCHOOL

We may presume that the desire for an education manifested itself very early. For in the grant of John Bindnagle provision was already made for a school. The ground was given for school purposes also. In what year the school-house was built and the school established we are at a loss to know. However this we know that it was not many years after the building of the first church. In the decade 1770 to 1780 it is already spoken of. The school was under the supervision of the church and the teacher was employed by the church and paid, in part at least, by the church from its treasury. The main instruction was in the Bible and in the German language. Whatever else was taught was of an elementary nature, without the use of books. A few among those who served as teachers



CHURCH FROM NORTHEAST

were Philip Weeber, John Peters and David Hummel. Peter Walborn was teacher at the time of building the second church. The school-house was located to the north and a little to the east of the present church. The garden belonging to the sexton's house now occupies almost the same location. It was of one-story height, the rear room was used as the school-room and the other part of the house was intended as a home for the school master. Some forty years ago it was razed to the ground, to make place for the present house. Some of the material was used again in the construction. There are some fathers and mothers yet living who can trace the beginning of their store of knowledge to the school-house at Bindnagles Church. Undoubtedly there are also some who can call to mind the smoky day inside caused by the stove-pipe closed up on the outside. A little to the south of the school-house stood an old button-wood tree, around whose trunk the fathers often gathered before services or while waiting for the hour of prayer, but a few years ago this landmark was removed and the drive-way now takes its place.

PASTORS OF THE FIRST CHURCH

The first pastor of Bindnagles Church was Rev. John Casper Stoever, who served the people even before they were organized into a regular congregation. He came to this country as a young man. He was a regular pastor at Bindnagles for at least 25 years. His death occurred on May 13, 1779, on Ascension Day, while he was in the act of confirming a class of catechumens at the Hill Church. His home was from one to two miles west of Lebanon.

The next pastor was the Rev. Frederic Valentine Melsheimer. He came to this country as a chaplain of a regiment of Brunswick Dragoons. After his services in the army were ended he secured congregations about 1779. He remained until 1786 or 1787.

Rev. John Casper Hoerner was the successor of Rev. Melsheimer. He came as the pastor of the Hill Church but with it

he also served Bindnagles. His pastorate extends from the fall of 1787 till the spring of 1790.

Rev. William Kurz, a younger brother of J. Nicholas Kurz, was pastor until 1794. He came to Lebanon in 1784 and died at Jonestown about 1800.

His successor was the Rev. J. G. Lochman, who was licensed by the Synod at Reading in 1794, upon application of Lebanon, Ziegel, Hill and Campbelltown. The record shows that he also at the same time took charge of Bindnagles which he served until 1809. He remained at Lebanon until 1817 when he removed to Harrisburg where he died and is buried.

THE PRESENT CHURCH

Bindnagles Church, built on a bluff on the left bank of the Swatara is located three miles north of Palmyra, on the public road leading from the eastern end of town to Grantville.

It was during the pastorate of Dr. Lochman that the new church was erected. Because the old church had largely outlived its day and also because of the growth and progress of the congregation (the list of communicants at first 40 to 90 soon increased to 122 to 132, confirmation classes numbered as high as 54) it was decided by the congregation in 1802 to build a new church. Thereupon the old church was razed to the ground, taken to Palmyra, called Palmstown at that time, and rebuilt into a dwelling house which can yet be seen.

The first steps toward a new church were taken in September 1802, by adopting articles of agreement. The following articles were adopted: "1. The new church is to be of brick. 2. The property belonging exclusively to the Lutherans, the Lutherans without yielding their absolute ownership, herewith declare, that if the Reformed will assist as Christian brethren by contributing money and labor towards the building of the said church, they shall have the full use of the church, of the

school-house, of the graveyard,—in the same manner as the Lutherans have free of rent, having their own pastor. 3. Provides against interference on each other's Sundays. 4. None but regularly ordained Lutheran and Reformed ministers, who are members of the Ministerium or of the Classic, etc., shall be allowed to officiate in the church except in case of necessity at a funeral. In that case ministers of other denominations may be permitted to preach. 5. The two congregations are to have but one school-master who occupies the land and school-house for his services. 6. Each congregation retains its own treasury. 7. Should the Reformed at any time hereafter desire to erect a church for themselves, the Lutherans promise to aid them in return.' Accordingly after the adoption of these articles work was soon begun on the new church. We are informed that Christian Earley was one of the building committee and a peculiar incident was that his funeral was the first held in the church which he helped erect. It took place late in the fall of 1803 when the church was barely finished. Gottfried Zimmerman was another member. Evidently John Snoke was also a member of the committee. All the receipts for expenditures bear his name.

The church is a two-story building. In size it is 36x48 feet. It has three entrances, one to the north, the main entrance to the east, and another one to the south. The bricks used in its construction were burned by Gottfried Zimmerman, somewhere along the Quittapahilla. Nails used were bought at 13 cents a pound, and some as high as 15 cents. Ordinary labor at the church was paid at the rate of 47 cents per day. White-lead sold at 18 cents per pound. The names of John Uhler and Michael Huber are mentioned as carpenters. It may be of interest also to know that the corner-stone cost the sum of \$12, of which \$1 was returned as a donation to the church. As to the time of the corner-stone laying nothing is given in the records. However we may safely say that it took place early in the spring of 1803. The amount contributed on the occasion was a little over \$90. The consecration took place some time previous to or possibly on June 4, 1804, as a receipt for money contributed at the time seems to show. The amount contributed was \$125. The first settlement took place in November 1804 when it was found that the entire cost was £909, 3s, 1 1/2d.—\$2424.50.

A careful scanning of the lists shows that about 304 persons contributed, together with 140 additional subscribers of whom some gave the second time. The amounts ranged from £40 to 2s. Much of the wood and stone required was donated. A remarkable feature is the comparatively small number of persons who failed to pay at least a part of their subscription. The Lutherans contributed by far the larger part.

In the year 1834 the two congregations built a flat boat for the accommodation of those members living to the north and west beyond the Swatara. The cost was \$66.07 of which each congregation paid half.

After the church, so substantially constructed by the fathers, stood for almost half a century the members felt a desire to make some changes. The daughter-churches had bells and towers, why should not the mother-church likewise have a bell to call her worshippers together? Accordingly in 1848-50 a cupola tower was constructed on the south end of the building and a bell placed therein whose sweet and mellow tones are yet appreciated by all alike. About the same time a new shingle roof was put on the church.

Again in the year 1885, extensive and necessary improvements were made "Old Bindnagles" somewhat weakened by many storms that had already beaten against it. Too much credit cannot be given to those faithful ones who labored with their own hands so zealously for the church's future welfare. We need mention no names. A new slate roof was then put on the church, and a thorough overhauling and cleaning given to it. The cupola was changed to a pointed steeple and roofed with slate. The entire outside of the church was painted and bricks lined, and decayed parts of the wood-work replaced; stone steps placed and others re-arranged, trees planted. The interior which had never seen paint before was also nicely painted. The entire interior presents a very beautiful appearance even yet and is often much admired by strangers. The pews are painted and ordinary color. The posts supporting the balcony are painted partly to imitate white marble and partly to imitate a pinkish marble. The ceiling is painted a beautiful sky blue with a large figured centerpiece and figures in each corner. The altar and pulpit are painted in white with trim-

mings in yellow. A feature readily noticed, even by every visitor is the artistic painting on the walls. They are laid out in long blocks, painted to represent Swedish marble. They are a pinkish hue. The painting was done by John Cardell, a native of Sweden. The entire cost of all work done at the church was \$769.34.

Close by the church, to the northeast, stands the house belonging to the church. It, too, was built in the year 1885. Some of the material of the old log school-house was used in its construction. Outside of the freely bestowed labor of some members, the cost of the house was \$816.75. It is at present occupied by the sexton of the church, who has also the use of the lands belonging to the church.

During the last decade the congregation received large bequests, from these gifts the council was able to gather funds to make extensive improvements. The first of these was January 9, 1941, changing a parking lot, which was used in the horse and carriage day to the parking of cars. In July 1939, at a cost of \$647.56 a new asbestos slate roof was placed on the old church building. A patent which had been neglected all these years was applied for and granted by the Department of Internal Affairs October 16, 1944.

At the first communion in the new church the following appeared: John Zimmerman, Henry Ziegler, John Ziegler and wife, Peter Walborn, Jacob Wagner. Catharine Tulipan, Catharine Schnock, Michael Stuckey, Mary Schmidt, George Sprecher. John Schnock and family (five in all), Michael Palm, Margaret Pfui, Benoni Pfui and son, Christian Earley, John Neu and two others, Jacob Mainzer, Henry Miller, Jacob Lautermilch. Martin Long, Christina Killinger, Andrew Kiefer, Jacob Kissner, Mary Kuefer, Eva Hufnagel, John Horst, Jacob Hauck, John Hauck and wife, Catharine Hufnagel, Samuel Hauck, Mary Goetz, John Deininger, Adam Deininger, George Carmini, John Bauman, Frederic Becker, John Bolden, etc. In all there were 66 communicants. It is certainly interesting to notice that many of the names familiar to us are found upon Bindnagles records.

THE CONSTITUTION

There is a copy of an old constitution in German among the documents in the possession of the congregation. As far as known it is the first of its kind. It is without date or signatures, and labeled "Kirchen Priefen," evidently meant for a constitution. The blanks for the number of elders and deacons are not filled out. Probably the Rev. John C. Stoever was its author. A point of great importance is its explicitness in declaring very positively its adhesion to the acknowledged confessions of the church, the Augsburg Confession. It might be interesting to some to read the English translation of this document, so admirably translated, together with much other important matter by the Rev. J. W. Earley.

This constitution was evidently allowed to remain, or held in abeyance until 1802 when the "compact" as to the building of the new church was adopted. This compact it is plain was also for the time being regarded as the rule by which they were guided.

On July 25, 1830, the congregation adopted a "constitution" supplementary to the Rules and Regulations adopted September, 1802. This was evidently as a safeguard against inroads from certain outside influences and is still more specific than the former in demanding that "no minister but those belonging to the original Synods of the Lutheran and Reformed churches should be allowed to enter the pulpit." This has the signatures of Rev. Stein, the trustee, three elders, four deacons, the treasurers of both congregations and 16 members. The 8th and last Article of this supplementary part says, "It shall be the duty of the Lutheran pastor to read these articles to the congregation annually, on the Sunday immediately succeeding the convention of Synod so that our descendants may bear in mind the rules and regulations which their forefathers adopted."

GIFTS TO THE CONGREGATION

The first gift which anything definite is known, was Bindt-nagle's of 1753.

The name "Bindtnagel" seemed to puzzle the justices of the peace very much in those days. It is a rare thing to find his name correctly given. Sometimes it is "Binnogel, Pinogle, Beinnagel, Pinnocle," and in one instance at least it is written "Pinochle" rather suggesting the writer's adeptness in something more than orthography.

On November 3, 1788, George Berger by his last will and testament also made a bequest for the use of the church. He gave and bequeathed . . . in trust and for the use and benefit of the German Lutheran congregation, Bindnagles, the sum of one hundred pounds in coin to be put on interest. One-third of the interest to be paid annually to the pastor serving the congregation; another third to the school-master; and the other third was to be added to the principal. In case of a vacancy the interest was to be added to the principal.

Even before Berger's bequest, John Earley was instrumental in providing for an invested fund for the congregation. In 1769 there was a balance of over £5 in the treasury of the congregation. Having added thereto £2 of his own, he put the entire sum out at interest. He further agreed to add 5s annually for a certain time, and when the interest would reach £2 annually, one-half of the interest should be paid to the pastor and the other half to the principal.

About 1813, J. Dietz of the Hill Church bequeathed £20 each to Lebanon, Hill, Jonestown and Bindnagles, which share was used to help pay the remaining indebtedness on account of church building.

It seems to us that these fathers who in this manner showed such deep interest in Bindnagles, deserve our recognition and gratefulness. Through self-denial they did this that we might reap the benefits. But as to these various bequests we may say, that, although well-meant, they have come far short of the purpose for which they were intended and are no more. However, during the last decade a number of large bequests were received.



WINE - GLASS PULPIT

INSIDE OF THE CHURCH

The Church may be entered either from the north or south, or by the main entrance, facing the public road, from the east. Entering by the main entrance one will at once face the altar, which is placed to the front of the pulpit. It is almost square in shape, about three and one-half feet by three feet at the top, and three feet high. The top of the altar is painted a dark pinkish color, having the appearance of marble and the sides are a nice white, trimmed with yellow. The chancel which is nearly seven and one-half feet square, has a railing three feet high entirely surrounding the altar. The entire arrangement seems to be somewhat of an imitation of the altar of burnt-offering, found in the ancient temple. Right back of the altar up against the wall is the pulpit. It is one of the so-called wine-glass pulpits of which very few can still be found. It is supported on a square pedestal and in height raised almost to a level with the balcony. It is approached by a zig-zag stairway and has a sounding-board overhead, tapered like a cone at the top. At the base of the sounding-board is painted a picture of John the Baptist, in the act of writing. Back of the pulpit and by the side, the wall is nicely finished in wood. The pulpit and all wood-work are painted white, the tablets to the back of the pulpit being the only exceptions. They are of a brownish hue to give the best prominence to the pictures and the verses they contain. Right back of the speaker in the pulpit is the picture of Jesus represented as uttering the German words, "Bete und Arbeite." To the right of this are the words, "Liebe Gott uber Alles" and above this a human form receiving light from on high. To the left of the center figure are the words, "Liebe deine Nachsten" and above them an angel in the clouds. It must be remembered that the words and figures and painting of the pulpit and altar are only since the time when the church was remodeled. The pews are high-backed and are placed around the three sides of the church, all facing the pulpit and altar. By the side and back of the pulpit there are small pews for the church officers.

The gallery which has the same form as the pews on the first floor, is reached by two stairways, one on each side. It is also furnished with high-backed pews. Before the time that Bindnagles had the use of an organ, the choir was regularly stationed on the gallery, just opposite and in front of the pulpit. Some 40 to 50 years ago, the church had a strong male choir led by the "Vorsinger" who during the singing was accustomed to stand. Later when the organ was introduced space was also provided for it on the gallery. A piano was brought into use in 1923.

Equally as old, if not older are the two "Klingel-Seck" or bell-bags. They were made originally of a black plush cloth, suspended at the end of a pole about eight feet long. A small bell was attached to each bag, perhaps intended to waken the sleepers who might otherwise miss the collection.

Some continental currency paid in at the time of the building of the church is also on hand. We usually know them as the "Old coins," but they are worthless now.

The "old Hymn Board" is also in possession of the congregation. Besides there is a "Marburger Gesangbuch, 1770," and an old "Bible, 1770," and "Langen's Sterben's Kunst, 1713."

THE CEMETERIES

In the cemetery adjoining the church repose the bodies of those fathers who so earnestly labored and denied themselves for the church. It lies to the north and west. The very earliest graves have nothing to mark them and all we know is that the fathers sleep somewhere in the cemetery. One of the oldest tombstones of brown sandstone is marked 1774. While the cemetery is marked by an absence of any monuments, the fathers have one monument that especially honors them and that is old "Bindnagles Church."

An additional burial space was needed and a new cemetery close to the Church was planned and subscribed for by an association of members in 1870, and was deeded to the church in 1916. In 1935 the church council and the trustees of the cemetery board felt that a tract of land about one acre on the south side of the church should be dedicated as a resting place to those who have passed away.

In September of the same year a cemetery association was organized and a trust fund was set up guaranteeing perpetual care.

The present condition of the cemeteries is due to those who labored so untiringly during the years. But in order to have it remain a resting place befitting the fathers, the work must continue. Would that sufficient interest might be felt in it by all future posterity to make and preserve it a beautiful spot. O, let none be so ungrateful for the heritage of the fathers as to neglect the beds where they repose! The church and cemeteries are much visited and it is not an unfrequent sight to see people from afar and near, wending their way thither, bearing visible tokens of affection to bestow upon the grave of a great-grandparent, a grandparent, a parent, husband, a wife, or a child. Long may this house of God and this city of the dead be thus honored and respected.



OFFICIATING PASTORS

Dr. Lochman, who for a time yet served in the old, was the first pastor in the new church.

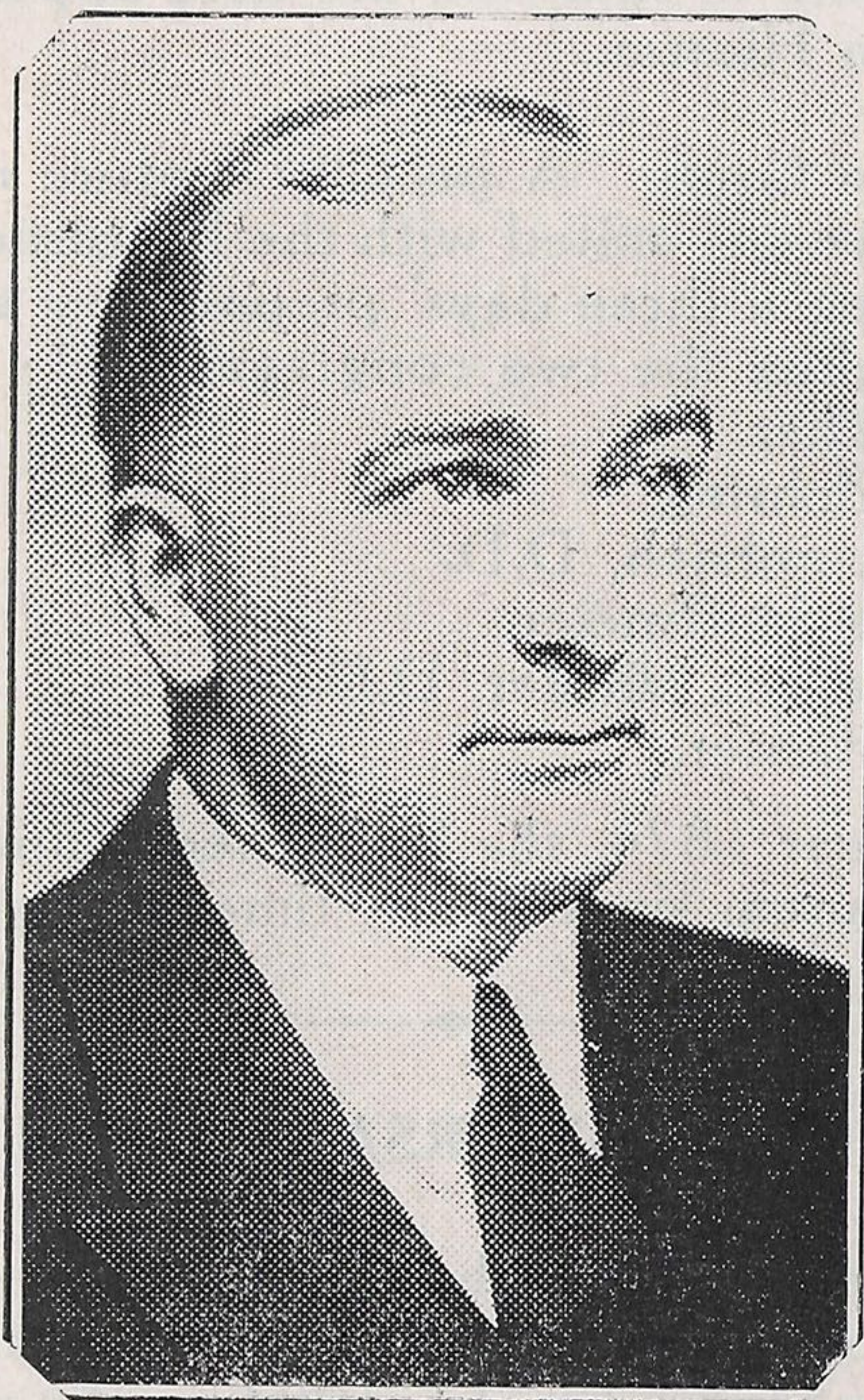
2. Rev. J. H. Vonhoff was his successor, from the fall of 1808 to the close of 1818.
3. Rev. Benjamin German, from 1819 to 1821.
4. Rev. John Stein, from 1821 to 1841.
5. Rev. W. G. Ernst, D.D., from 1841 to 1846.

At this time Bindnagles Church united with Schell's, Palmyra and Campbelltown in the formation of a distinct charge upon a proposition made by the Lutheran congregation at Palmyra.

6. Rev. L. G. Eggers, from 1847 to 1852.
7. Rev. W. G. Laitzle, from 1852 to 1854.
8. Rev. S. Yingling, from 18'5 to 1858, who united not with Synod, as was required per compact.
9. Rev. W. S. Porr, from 1859 to 1861. For various reasons put out of Synod.
10. Rev. W. S. Emery, from 1863 to 1866.
11. Rev. Giesz, from 1866 to 1868 (Born in Hessia).
12. Rev. R. M. Jacoby, from 1869 to 1870.
13. Rev. L. G. Eggers, from 1871 to 1874.
14. Rev. G. T. Weibel, from 1875 to 1877.
15. Rev. M. Schimpf, from 1878 to 1880 (Born in Baden).
16. Rev. I. W. Gauker, from 1880 to 1898.

In the year 1887, the compact between Palmyra, Campbelltown, Shell's and Bindnagles was dissolved during the pastorate of Rev. Gauker, Bindnagles and Shell's congregations uniting with Wenrich's congregation, for some time already served by the pastor, to form what is known as Shell's parish, with its pastor located at Grantville, Dauphin county, Pa.

17. Rev. M. U. Reinhard, from 1899 to 1900.
18. Rev. P. A. Behler, from 1900 to 1904.
19. Rev. J. W. Koch, from 1904 to 1907.
20. Rev. A. R. Appel, from 1907 to 1910.
21. Rev. O. R. Bittner, from 1910 to 1927.
22. Rev. W. W. Frey, from 1928 to 1929.
23. Rev. L. W. Kleinfelter, 1930 to



Rev. L. W. Kleinfelter, S. T. M.

THE REFORMED CONGREGATION

For a long while, along with the Lutheran, there were also held Reformed services in Bindnagles church, the services alternating every Sunday. The Reformed were known as the Messiah congregation and the names of some of the pastors, as best we were able to find out, are here appended:

Rev. William Hiester.

Rev. Bossler.

Rev. William Groh. A peculiar feature of his pastorate was, that the Lutherans united with the Reformed in protesting against him holding a three days' preparatory service. Notice how united in feeling the two congregations!

Rev. Joel Reber.

Rev. J. D. Zehring.

Rev. A. S. Leinbach, D.D.

Rev. Charles Hoffmeier.

Rev. Jonathan E. Hiester, D.D.

Rev. Elias Hiester.

About the year 1874, the Reformed relinquished holding services in the church, since which time the Lutherans occupy it alone.

ANNIVERSARIES

The sesqui-centennial of the first church and the centennial of the present church were celebrated on the afternoon of September 12 and on September 13, 1903, in the morning and afternoon. The pastor, the Rev. P. A. Behler, was assisted in the services by the President of the Ministerium and Rev. F. J. Schanz, Gen. J. P. S. Gobin. Rev. J. W. Early, historian of Reading, Pa., Rev. H. S. Fegley, Rev. Eli E. E. Hiester, a former Reformed minister of Bindnagles, and Rev. Giesz who delivered an address in German.

The 200th Anniversary of the congregation was celebrated September 16 and September 23, 1945, in an Anniversary Service, a Historical Service and a Home-Coming Service. The pastor, Rev. L. W. Kleinfelter was assisted in the first service

by Rev. W. R. Knerr, Treasurer of the Lancaster Conference. Dr. Emil E. Fischer, President of the Ministerium of Penna., was the speaker. Music was by the Trinity Lutheran Choir of Lancaster, Pa. The Historical Address was delivered by Dr. Stanley Billheimer with music by the Palm Lutheran Brotherhood Choir. A former pastor, Rev. O. R. Bittner, 1910-1927, and Rev. Leland K. Fackler, a son of the Parish, spoke at the Home-Coming Service, with music by the combined choirs of Shell's Parish.

The Sesqui-Centennial of the present church was celebrated October 18, 1953, with services in the afternoon and evening. Rev. C. B. Starr brought greetings from the Palmyra Council of Churches and Rev. Reginald W. Dietz, Ass't to the President of Gettysburg College, delivered the sermon. Anthems were sung by the Holy Trinity Church of Hershey, Penna. The President of the Central Penna. Synod of the United Lutheran Churches in America, Dr. Dwight F. Putman, delivered the sermon in the evening service and music was provided by the Chancel Choir of the Palmyra Church of the Brethren. Pastor Kleinfelter conducted both services.

All the above services were very well attended and each was an inspiring occasion, one long to be remembered.

TIMES OF TRIAL

Bindnagles congregation has had trials and vicissitudes of a peculiar nature. Some congregations, perhaps once in their history, are called upon to yield up members, in order that they may go forth to found new congregations, but such has been the experience of Bindnagles repeatedly, and situated as Bindnagles is, the result could not be anything but unfortunate to some extent. Already in the year 1794 the Campbelltown church took away some members. Then in 1802, "Emanuel's at the Loop" in Centre county, Pa., was formed by a colony from this section. But inasmuch as Bindnagles was at that time in its prime vigor, we may safely presume that the loss was not felt much or at least soon made up again by new recruits. The same can, however, not be said of the part that left to form Shell's church about 1810. Quite a few of its members had to be yielded up then. But still more were yet to go. In the year

1844-1845, the Palmyra Lutheran church and Zion's church in East Hanover Township, Lebanon county, were established. The church at Belleview, now Bellegrove, also took some of her members away. Thus after sending forth a number of daughters, now sister churches, the mother church necessarily became much depleted in numbers. Contrary to what might be supposed in consequence of such losses, Bindnagles is not disheartened but prides herself in being the mother of so many young and flourishing churches, a record seldom attained by many churches.

By force of circumstances, Bindnagles is now situated rather disadvantageously, which largely accounts for her smallness as to numbers, her membership at present being no more than ninety. In her early days people came to her from all directions for there were no town churches then, even very few towns and few inducements to draw people thither. But in the changed condition she is situated too near in one respect and in another respect too far away from town to command the same influence as in bygone days. Nor is she in every way able to adapt herself to town conditions for which there is a great desire at the present day. But not withstanding, Bindnagles has some who come to worship at her altar and as the mother she is well satisfied and content to do good in her humble sphere and pleased to see her daughters beside her thrive in spreading God's kingdom.

But Bindnagles can also point to other evils, and not least among them were those of sectarianism. In this way many have been lost to her folds. Possibly because well-nigh surrounded by sects of many names and also because of the laxity and unwariness of those who ought to have guarded their homes and guided their offspring into the same folds where they themselves had found a home. This condition we cannot too sadly deplore.

In due time the seeds of internal dissension were also sown, by him who everywhere makes sure to sow tares among the wheat. This state of affairs has wrought untold harm already and will do so yet, unless forgiven and forgotten as it behooves Christian brethren. Why not put the kingdom of God first?

But amidst all her misfortunes Bindnagles is still by the help of God prospering and working for the Master. She is continually scattering precious seed, which cannot help but bear fruit. In 1932 the duplex envelopes were introduced and from that time the apportionment has been paid in full and the general expenses of the congregation were paid as they came due. Her sphere of labor is confined to the church services every second Sunday and to the Sunday School, and the Daily Vacation Bible School begun by Miss Ruth Zartman in June 1946.

The work of the congregation for the past 80 years was largely promulgated by the Sunday School, under the leadership of untiring Superintendents, one of whom, Daniel Early Siegrist served for more than thirty years, and another, namely, David S. Ensminger, more than twenty years, and another, namely Israel B. Earley, for twenty six years. The present Superintendent is John F. Rineman.

Old Bindnagles presses forward led by its pastors but supported by hundreds of friends in every walk of life. Despite its age it is still, young, still vigorous, still full of hope and promise and still building on its great cornerstone Jesus Christ our Lord and Saviour.

Bindnagles Church has been holding its own in membership through the years. The influence of the work throughout this long period of time cannot be measure, but it has had its effects in the lives of hundreds who have gone forth to all parts of the country in pursuit of their callings, and in establishing homes Christian in character and influence. The congregation has been a member of the Ministerium of Pennsylvania from its organization to December 31, 1953. At that time a re-alignment of the Lutheran congregation of Eastern Pennsylvania was made and Bindnagles was transferred to the Central Pennsylvania Synod.

For 212 years there has been a congregation at this place. For 212 years Christ has been present here, and has taught with authority through the pastors that he has sent to this congregation. For 212 years the benign influence of the Gospel has gone out from this place to this community. Eternity alone

will reveal the blessing which has flowed into the hearts and lives of the men and women that from time to time have worshipped at this historic church.

HER FUTURE

We will not attempt to depict her future. However, we believe that it will not be a repetition of the past. From her will hardly go forth any other congregations as they have done. Nor need she endeavor to reach out in all directions to bring into her household the children of the same faith as she did when she stood alone. Her aggressive work in this line is largely done. What she now needs to do is to gather in the wayward and the straying within her reach and provide God's Word for them pure and unalloyed, and to perform her part in the extension of God's kingdom to every region and clime. Doing this faithfully, she will have work enough to do, and will continue to prosper and grow and verily be like a tree planted by the rivers of water, whose leaf shall not wither.

PRESENT OFFICIALS

Pastor

Rev. LLOYD W. KLEINFELTER, S. T. M.

Trustees

HOWARD E. LONG EARL H. HEMPERLY

Elders

IRVIN R. GAMPHER PAUL H. KOHR

Deacons

ALVIN N. STAUFFER RUSSELL L. BOMGARDNER

Secretary

JOHN F. RINEMAN

Treasurer

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President

JOHN W. KLEINHEIMER, A. T. M.

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